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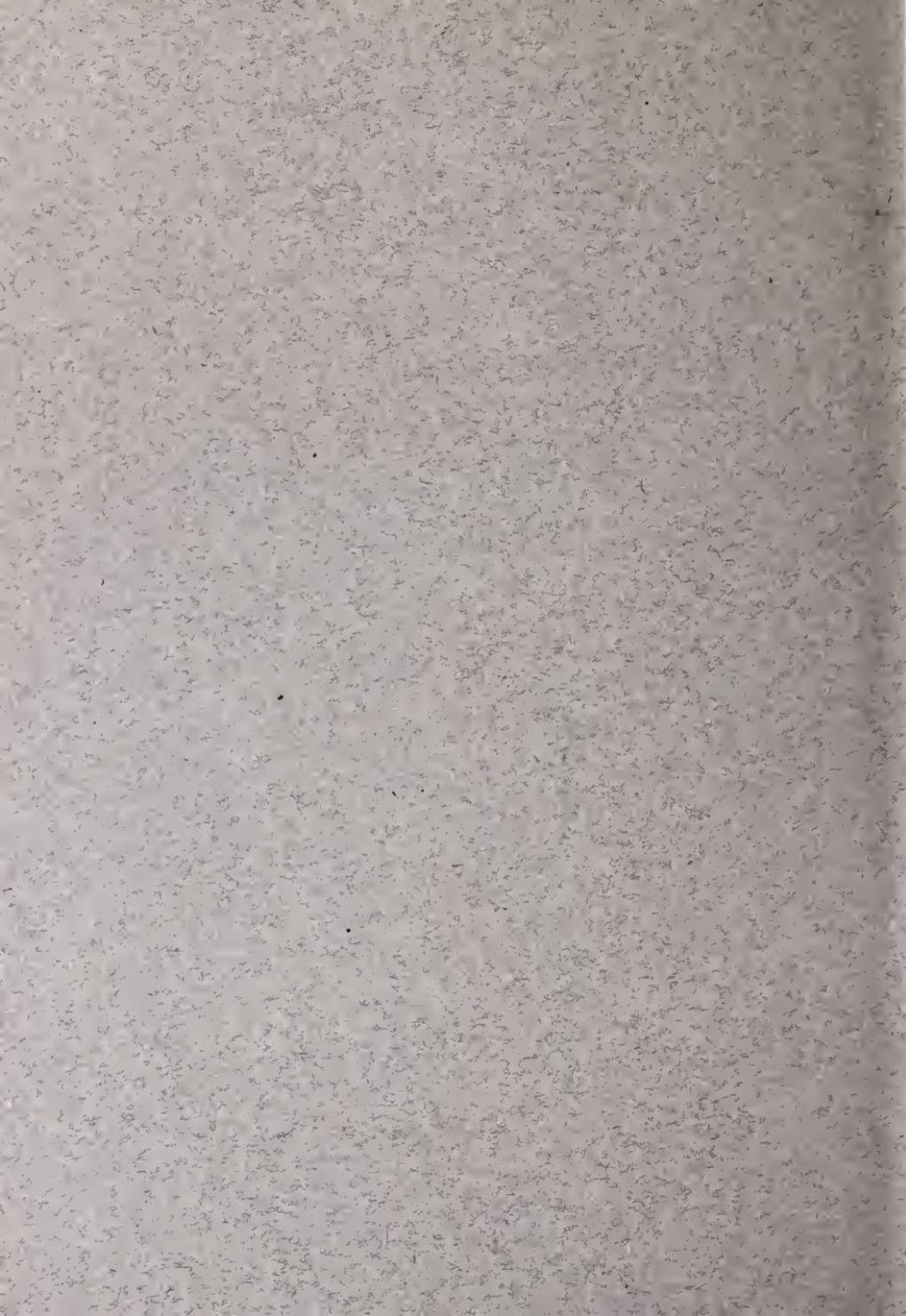
Latin America and Her Peoples

A Short Series of Studies
for Mission-Study Classes

NEW YORK

Committee on Co-operation in Latin America
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Latin America and Her Peoples

**Outlines for Mission-Study Classes in Churches, Colleges,
Theological Seminaries, Study Clubs
and at Summer Conferences**

Prepared by

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and

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P R E F A C E

THESE studies have been prepared in order to enable any group or individual desiring to make a satisfactory general study of Latin America as a missionary area to do so even in the absence of expert leadership. Where such leadership is available, the results should be proportionately bettered. Such groups are found in our colleges, in churches, and at summer and winter conferences. The outlines have the double purpose of assuring a real perspective of the work in Latin America and of reducing the burdens of leadership. Many instructors or ministers who cannot spare the time needed for the adequate planning of a course, will enjoy working with a group of interested students.

The average course at a summer assembly calls for seven lessons. Nine lessons are provided in order to afford an opportunity for choice by a class and in order to promote the study of the work done in Latin America by any particular Board. The outlines presuppose the use of a few books. These, with others which should form a part of a real reference library on missions in Latin America, are described in the bibliography. Almost any college or town library will secure these books, if necessary, since they are of standard value.

The essential facts regarding each phase of each theme are outlined in numbered paragraphs. It is expected that the leader of the class, or some one appointed for the purpose, will supplement and express more vividly each statement thus outlined. At a summer conference, because of the lack of time, it may be essential that this be done by the leader. The numbered questions for discussion should be discussed in class, initiated in each case by some member chosen beforehand. A plan which works well in practice is to use the questions in review of each section at the beginning of the next session of the class.

LATIN AMERICA AND HER PEOPLES

INTRODUCTION

AMONG the great ethnic areas recognized and reached by missionary enterprise, Latin America and her peoples stand out with distinctiveness. The Latin American is neither a Spaniard, a Latin or an Indian; he is a racial complex with capabilities and characteristics all his own. His area is more extensive than the continent of South America; it includes Mexico, Central America and the West Indies. Some prefer, as a comprehending term, Hispanic America or Ibero-America, but the term most widely used at present is Latin America.

This great continental expanse, comprising twenty republics, stretches for eight thousand miles from the Rio Grande and the Spanish West Indies to Cape Horn, with an area of over eight million square miles and a total population of about seventy-five millions. Up to the beginning of the twentieth century, Latin America drew its religious, cultural, political and social ideals mainly from Europe, from Spain at first, but during the last century from France. Today, for a variety of reasons, a relationship of mutual friendliness and respect is being rapidly established between Latin America and North America. The greatest hindrances to its progress arise from the wide-spread ignorance of each group concerning the other. The two Americas ought to cherish a real working unity, which would be of great mutual benefit. One important basis of that future unity will be the development in Latin America of a social and religious life based on evangelical ideals. Latin America is a continent of opportunity, but also a continent of tremendous need, such as North America's religious friendship can supply. Latin America does not relish patronage, but will respond to genuine friendship, organized on a basis of accurate and balanced knowledge. From this view-

point missionary service in Latin America during the next quarter century should be highly significant and satisfying, but men and women who represent our foremost ideals and capabilities will be required to meet its demands. It is to be hoped that the acquaintance with Latin America and its hopeful future which this series of studies aims to promote will draw many brave and able volunteers into this rich service.

STUDY ONE

THE FOUNDING OF A LATIN AMERICAN CIVILIZATION IN THE NEW WORLD (— 1550 A. D.)

Speer, *South American Problems*, 3-19; Sweet, *History of Latin America*, 7-20; Panama Congress Report, Vol. I, 62, 63, 249-254, 267; Calderon, *Latin America*, 29-57; McLean, *The Living Christ for Latin America*, 31-36, 39-41, 80-86; Gray, *The New World*, 3-30; Winton, *Mexico Today*, Ch. 11.

1. About 1500 A. D. the whole continent of America was sparsely inhabited by Indian peoples in various stages of organization. Those of North America and of the Argentine were distinctly nomadic in type; those of Mexico, Central America and the West Andean slopes were prevailingly agriculturists. Two Indian governments were of a high order, that of the Aztecs in Mexico and that of the Incas on the west coast of South America. These governments were highly centralized, in sharp contrast with the situation usually existing among Indians.

Sweet, 27-31; Speer, 3-7; Winton, 33-34.

2. The discovery of America by Columbus in 1492 initiated a process of discovery and conquest not easily paralleled elsewhere in history for extent or rapidity. Within about half a century the aborigines south of the Rio Grande were thoroughly subdued, the Spanish authority had been established and thousands of Spaniards had become permanent inhabitants of the New World. This achievement was due mainly to four factors; the personality of the conquerors, their overwhelmingly superior equipment for war, the paternalistic, highly centralized organization of the Indian kingdoms and the fatalistic temper of the great mass of the Indians.

Sweet, 20, 32-86; Speer, 7-11.

3. The Spanish "conquistadores" were Hispanians of original Iberian stock to which had been added during two thousand years Celtic, Roman, Gothic, Moorish and Jewish strains. Even in Paul's day Spain was an important center of Roman civilization (Rom. 15:24, 28). The Oriental contribution through the Saracens and Jews was also fundamental. The Spaniards were thus a mixed race, trained to arms by centuries of warfare, recklessly eager for profitable adventure. The Portuguese who explored the east coast and seized Brazil were of the same original stock. Portugal developed independently of Spain during the three centuries preceding 1415.

During the century following that date it became the foremost colonizing and exploring power in Europe.

Encyclopedia Britannica, "Portugal"; Sweet, 7, 32, 33, 43-45; P. C. R. I, 249-251, 62, 63.

4. These pioneering explorers and conquerors established themselves in five principal sections of Latin America; Cortez and Alvarado in Mexico and Central America by 1535; Ojeda in Venezuela and Colombia by 1538; Pizarro and Almagro in Peru and Chile by 1542; Cabot and Mendoza in the Plate region by 1535; the Portuguese from the Amazon to the La Plata by 1550.

Sweet, 46-88; Prescott, **Conquest of Mexico and Conquest of Peru**.

5. The Spaniards of many racial grafts intermarried freely with the civilized Indians of varied stocks. The Portuguese colonized mainly by families, yet intermarried freely with Indians and negroes. The resultant population of Latin America exhibits many diversities of type of which four predominate: the pure blood Iberian, Spanish or Portuguese (*creole*), the pure blood Indian, the Spanish-Indian (*mestizo*), and in Brazil the negro-Indian (*zambo*). The *mestizo* is the truly representative Latin American.

Sweet, 122-124, 221-225; P. C. R. I, 67-71; Speer, 6, 7.

6. The conquerors established by force throughout Latin America their political institutions, their religion and their social ideals—all Latin in type, involving a ruling aristocracy, an uneducated underworld of labor, a South European, mediaeval culture, and Roman Catholicism as the state religion, with its clergy in undisputed control. This situation was then isolated from the currents of world influence by commercial and religious restrictions for over two hundred years.

P. C. R. I, *passim*.

7. The resultant Latin American civilization constitutes a distinctive world-area and a clearly distinguishable racial type. The area is without question very rich in opportunity for the future decades; its peoples have a fine individuality of their own which will surely win international influence.

P. C. R. I, 48, 69-71, 131, 132, 251-253, 548; Sweet, 223.

8. The United States ought to be the best friend as well as the nearest neighbor of these twenty Latin American commonwealths. A real friendship may only be based upon mutual knowledge, courtesy and exchange of service. The evangelical missionary program is a mighty factor in the promotion of such a friendship, because it is fundamentally a scheme of service.

Matters for Class Discussion

1. Compare the United States and Latin America in area and population. Compare Argentina in area with Texas or New York. With which state would tiny Uruguay compare most closely?

Sweet, 21; P. C. R. I, 47, 58.

2. What place does Latin America hold internationally today?

P. C. R. I, 49-51, 190; Calderon, 397-399.

3. Mention a few of the leading racial strains of the Occident and of the Oriental World. With which group is the Latin American strain to be classified?

Calderon, 396-398.

4. What are the characteristics of the Latin American temperament?

P. C. R. I, 128, 70, 71; McLean, 80-86.

5. What justifies North America in regarding Latin America as a mission field?

P. C. R. I, 72-122; Speer, 229-249; McLean, 87-107; Winton, Ch. III.

STUDY TWO

THE EVOLUTION OF THE LATIN AMERICA OF TODAY (1550-1825)

Robertson, *Rise of the Spanish American Republics*; Panama Congress Report, Vol. I, 62-69, 266-269; Calderon, *Latin America*, 58-86; McLean, *The Living Christ for Latin America*, 42-63; Ross, *South of Panama*; Gray, *The New World*, 61-85; Winton, *Mexico Today*, Chap. IV; Daniels, *Makers of South America*, Chaps. III, IV, VIII.

1. For two and a half centuries the Spanish and Portuguese control of Latin America was paternal and monopolistic. Its despotic character was gradually made unbearable by inefficiency. Its opportunities were minimized for the business man by stupid economic laws. Up to 1778 all legitimate trade between Buenos Ayres and Spain had to proceed via the Isthmus of Panama and Lima in Peru. Spanish colonies could deal only with Spain. All intercourse between Brazil and other nations than Portugal was forbidden until 1808.

Sweet, 102-104; P. C. R. I, 266-269; Ross, preface; Gray, 68-76.

2. The movement for independence had six principal causes: (1) intense dissatisfaction everywhere with viceregal management with its unendurable stupidity; (2) the influence of the successful revolutions of the North American colonies in 1775-1781 and of the French middle classes in 1789-1802; (3) the writings of the "Encyclopedists," the intellectual leaders of the French revolution; (4) the crippling of Spain by Napoleon Bonaparte in 1808; (5) the persistent preaching of a free Spanish America by Francisco Miranda (about 1800-1812); and (6) the emergence of a group of patriotic, capable leaders, such as Hidalgo and Morelos in Mexico, Miranda in Venezuela, Bolivar and Sucre in Peru, San Martin, Moreno and Rivadaria in Argentina and Chile.

Sweet, 140-175; Calderon, 81-85; Robertson, *passim*; Daniels, *passim*.

3. The winning of freedom took less than two decades (to 1826). It began with "juntas" which protested against the placing of Joseph Napoleon on the Spanish throne, quickly became a true revolutionary movement, had many vicissitudes, but an eventual triumph. Only Cuba and Porto Rico were left in Spain's possession.

Calderon, 60; Robertson, 60-61.

4. For nearly a century Latin America has been a group of independent republics, the exceptions being Brazil until 1888, the Guianas and a part of the West Indies. Six at least of these republics have been quite progressive; others, dominated by Romanism or cursed by unenlightened and selfish leadership, have been backward. Revolution is still the most common weapon of would-be reformers; their aims are still the triumph of a personal group rather than the advancement of political ideals. Argentina, Brazil, Venezuela and Mexico are federal republics like the United States; Peru, Chile, Bolivia, Ecuador, Colombia, Uruguay, Paraguay, Cuba and the Central American republics are centralized republics like France.

5. The consequent social situation admits of great advances. Illiteracy, poverty, looseness of moral standards and degradation, the dominance of a small upper, educated class over the masses of the people, the ownership of land by the few, peonage, and the absence of a self-asserting middle class are factors which must be remedied in time and will be.

McLean, 53-63; P. C. R. I, 111-122; Sweet, 223-228.

6. The future of Latin America is promising despite all drawbacks. Great progress has been made. These southern republics began with no such political heritage as that possessed by the settlers of Jamestown and Plymouth. They have gone far, but must go a long way yet before achieving their possibilities. The most promising fact is the increasing and real concern of Latin America's leaders of thought over moral and spiritual problems.

Matters for Class Discussion

6. Was the long Spanish and Portuguese control of Latin America an unmixed evil?

Speer, 17; Cambridge Mod. Hist. X, ch. viii.

7. Which of the six causes of the movement toward independence seems most important?

8. Name the three most promising Latin American republics at the present day.

9. Name the two most backward republics. What makes them so?

10. By what means are the real possibilities of the Latin America of today to be attained?

STUDY THREE

THE PROBLEM OF EDUCATION IN LATIN AMERICA

Sweet, *History of Latin America*, 125-127, 228-232; Panama Congress Report, Vol. I, 367-578; Speer, *South American Problems*, 82-112; Beach, *Renaissance Latin America*, 81-108; Winton, *A Study of Educational Conditions in Mexico* (1916).

1. For three centuries education in Latin America was an ecclesiastical enterprise, conducted on behalf of the ruling classes. The monastics were prompt to organize on this basis. The University of Santo Domingo was founded in 1538. Six other universities were active before the founding of Harvard in 1636. Twelve had been established by 1787. These foundations followed European models with faculties of letters, philosophy, theology, law or medicine. They chiefly educated the leaders of the Church and those who were its partisans.

P. C. R. I, 378-381; Speer, 83, 84; Sweet, 125-127, 229.

2. During the past century these universities have been nationalized and broadened, yet they remain Latin in type. There were three national universities in Latin America before the first state university developed in the United States. These are distinctively groups of professional schools. Some are well supported. The University of Chile in Santiago has an annual budget of \$375,000 and represents an investment of \$10,000,000; the University of Buenos Ayres has an able and energetic staff. To a reasonable extent they encourage other instruments of culture, such as literature, journalism, museums, libraries, art collections and learned societies. A university degree is the gateway to any profession and a university trained man has great influence in society, politics and religion. There is, however, little organized student life, no recognized campus, a minimum of university organization and almost universal instruction by lecturers who are in active professional life.

P. C. R. I, 381-392; Beach, 88.

3. The secondary schools in most of the republics are numerous and popular. They are preparatory to the universities, controlled by the state, and follow the educational methods of the universities. They furnish the bulk of educational opportunity in Latin America, emphasizing languages, literature, and science.

P. C. R. I, 392-398; Beach, 85-95; Speer, 96.

4. Education is practically universal among the well-to-do classes in Latin America, and with good results. Argentina, Brazil, Chile and Uruguay lead in educational development. A cultured Latin American is the equal of the cultured man anywhere. Among the working classes education is greatly neglected. The elementary school system is often on paper, the great mass of the people being illiterate. More schools for the multitude, training schools for the teachers and schools for vocational and industrial education are badly needed.

P. C. R. I, 429-431; Beach, 83; Speer, 84-94.

5. The missionary program makes large use of Christian schools of all types, partly to meet the crying needs of the working classes, partly to train a leadership of character, ability and professional competence for the evangelical movement, partly to apply the true key to the solution of Latin America's social problems. It also uses popular educational methods, such as institutes, summer conferences, and the social and educational contacts of the Christian Associations. Interdenominational co-operation seems essential to any far-reaching solution of this program.

P. C. R. I, 431-470, 523, 524-529; Speer, 111-112; Beach, 100-108.

6. Latin America needs many influences which will bring its directive life into touch with the currents of world life. The adequately trained educational missionary has a significant task, but "many adversaries." A wide-ranging work remains to be done under evangelical auspices.

P. C. R. I, 523; Sweet, 232.

Matters for Class Discussion

11. What universities, founded in Latin America earlier than Harvard, are active at the present time?

P. C. R. I, 379-380, 419, 420.

12. In what ways does the educational system of the progressive republics of Latin America function with reasonable success?

Beach, 82, 86; P. C. R. I, 573-578.

13. What are Latin America's important educational needs?

Speer, 105-107.

14. What are the distinctive tasks of the educational missionary in Latin America.

Beach, 91-108; P. C. R. I, 573-578, 472-489.

15. Why must the educational approach continue to be emphasized by all mission Boards having work in Latin America?

STUDY FOUR

THE INDIAN PROBLEM IN LATIN AMERICA

Sweet, *History of Latin America*, 27-31, 58-60, 67-72, 82, 110, 111, 118-122, 131-135, 221, 224, 225, 234, 235; Bancroft, *Native Races of the Pacific States*, 5 vols.; Prescott, *Conquest of Mexico and Conquest of Peru*; Panama Congress Report, Vol. I, 85-104, 258-260; Bryce, *South America*, chap. 13; Speer, *South American Problems*, 118-122, 196-216; Inman, *Christian Co-operation in Latin America*, 153-154; Robinson, *History of Christian Missions*, 401-429, *passim*.

1. Before the conquest of Latin America by Spain the high plateaus of Mexico, Guatemala, Colombia, Ecuador, Peru and Chile were fairly peopled by Indian tribes which had reached a true civilization. Their highly centralized, paternalistic organization, their inferior weapons, and their incapacity for concerted action, not their lack of bravery or of ability, made them an easy prey to the unscrupulous, well-equipped conquerors.

Bancroft; Prescott; Speer, 3-7.

2. Bereft of leadership and accustomed to obedience, the great mass of civilized Indians were enslaved, compelled to labor in mines and forests and on estates, deprived of personal rights and rapidly decimated by neglect, hardship and disease. In the mountains of Mexico, Bolivia and Chile some have preserved their freedom at great cost, and everywhere some have risen above the restrictions which bind their fellows, yet even today the Indian is shamefully neglected and exploited.

P. C. R. I, 84-104, 225-226; Speer, 209, 18-19.

3. The early Romanist orders—Franciscans, Dominicans, Augustinians—were deeply interested in the Indians, but the Jesuits (founded in 1534) were the prominent missionaries to the wild Indians. They entered Brazil in 1549, Mexico in 1572, Paraguay in 1586, but were expelled in 1767 from all parts of Latin America. They educated the upper classes and did much to civilize the Indians. The former eventually resented their intrigues and their wealth and expelled them. The Indians received from them a wonderful training, but it was so paternalistic as to leave the Indians helpless when the Jesuits were driven away.

Sweet, 48, 82, 124, 125; Moses, *The Establishment of Spanish Rule in America*, 1898, chap. 9, discusses the Jesuit missions in Paraguay; Speer, 115-122; Robinson, 401-404; P. C. R. I, 263; Graham, *A Vanished Arcadia*, Macmillan, 1901, tells the story of the Jesuit missions well, but it is hard to get. Koebel, *In Jesuit Land*, is more available.

4. The Indians of today number about one sixth of the population of Latin America. Those of the plateaus and forests preserve their identity, some of them their independence. They have either been enslaved or isolated, sharing in little or none of the wealth of the country once theirs. What they might become under a regime of opportunity is illustrated by the self-sufficiency for generations of Yaquis, Araucanians and Aymaras, by the occasional educated leaders like Benito Juarez of Mexico and by their prowess under any accepted leader. With education and opportunity they possess real possibilities of vigorous development.

Speer, 198-216; Bryce, 453, 483.

5. No strong North American mission Board is supporting a work for the Indians. The South American Missionary Society (British), founded in 1844, does efficient work among the Araucanians of Chile and the Guaranis of the Chaco in Paraguay. The Bolivian Indian Mission (New Zealand) reaches the Aymaras of Bolivia. The Evangelical Union of South America touches the Quichuas of Peru and the Amazon Indians. The Moravians have long worked in British and Dutch Guiana. None of these organizations command a large force of workers. They merely touch the fringe of the need. This is even more true of the many independent missions, meritorious as some of them,—like that of Miss Annie Cooke on the San Blas Coast of Panama,—may be.

Robinson, 423-4, 420-2, 414.

6. The evangelization of the Indian tribes constitutes one of the outstanding opportunities in many parts of Latin America today. The Indians are not dying out. They have a real future. They need protection, education, allotments, industrial missions, the Bible and good literature. The meeting of these and other needs will be a co-operative task to be worked out soon by all North American Boards acting together.

Inman, 153-4.

Matters for Class Discussion

16. What are the strong and the weak points of Indians as a class?

17. Why have missions to the Indians in the past or present made slight headway?

18. What are the areas of Latin America in which work for Indians should be vigorously pushed?

19. What should be the character of the work done among them and what can be said in favor of a co-operative handling of this work or against such a method?

20. Who are some of the great leaders, past or present, of mission work among the Indians of Latin America? Find out about Las Casas, de Anchieta, Gardiner and Grubb.

Daniel, **Makers**, 23-38, 103-122, 223-241; Robinson, 401-404.

STUDY FIVE

THE EVANGELICAL MISSION MOVEMENT IN LATIN AMERICA

Panama Congress Report, Vol. I, 253-258, 260-266; Speer, *South American Problems*, 141-195, 217-256; Robinson, *History of Christian Missions*, 399-429; Winton, *The Mexico of Today*, chap. VI; Sweet, *History of Latin America*; Beach, *Renaissance Latin America*; Ross, *South of Panama*, chap. XI; Inman, *Christian Co-operation in Latin America*.

1. For nearly four hundred years the Roman Church has assumed responsibility for the religious life of Latin America. In the centers of settled population her churches and priests are numerous. Her inability to cope with the real need of the vast area is shown by the great extent of territory quite untouched, by the conditions permitted to exist unchallenged where the church has been active and by the startling rejection of the church among the real leaders. The evangelical movement is based upon a proper desire to carry a free gospel to those who have never heard it, and to make that gospel vital in their lives, not upon a policy of war against Romanism.

Speer, 141-195; P. C. R. I, 263-5; Sweet, 234-7; Ross, 299-330.

2. Religious freedom has been attained slowly in Latin America. Mexico led the way in 1867; Peru took the final step in 1915. The Moravians entered Dutch Guiana in 1738. North Americans were interested in South America early in the nineteenth century, but to little purpose; about 1818 an attempt was made to evangelize the newly formed republics through the circulation of the Bible in Spanish and Portuguese. This was halted by the Roman Church. The first enduring Protestant mission work grew out of Allen Gardiner's pioneering activities along the southwest coast between 1838 and 1851 and from Dr. Kalley's work in Brazil about 1855. The Methodists and Presbyterians were the first to enter the continent on a large scale between 1859 and 1870.

P. C. R. I, 132-138, 265, 266, 431, 432; Stuntz, 73-96; Speer, 217-249; Margarete Daniels in *Makers of South America*, 83-100, graphically describes James Thomson's Bible work in South America from 1818 to 1826.

3. The South American Missionary Society (1844) labors among the Indians of Chile, Paraguay and Argentina; the Methodist Episcopal Church is in Argentina, Chile, Uruguay, Bolivia, Peru, Panama, Costa Rica and Mexico; the Presbyterians (North) are in Chile, Brazil, Venezuela, Colombia,

Guatemala and Mexico ; the Protestant Episcopalians in Brazil, Cuba, Haiti and Porto Rico, (with a work for aliens in many parts of the region north of Panama) ; the Lutherans in British Guiana, Porto Rico, Brazil and Argentina ; the Canadian Baptists in Bolivia ; the Seventh Day Adventists all over Latin America ; the Northern Baptist Home Missionary Society in Honduras, Salvador, Nicaragua, Mexico, Porto Rico and Cuba ; the Southern Baptists in Argentina, Uruguay, Brazil, Chile and Mexico ; the National Baptist Convention among the negroes of the Caribbean ; the Christians in Porto Rico ; the Congregationalists in Mexico and Porto Rico ; the Disciples in Argentina, Paraguay, Mexico, Porto Rico and Jamaica ; the Friends in Mexico, Jamaica, Central America and Cuba ; the African Methodist Episcopal Church in Brazil, Mexico, and Cuba ; the Free Methodists in Santo Domingo ; the Presbyterians (South) in Brazil, Mexico and Cuba ; the United Brethren in Porto Rico ; the Bible Society throughout the area ; the International Committee of the Young Men's Christian Associations in Argentina, Chile, Uruguay, Brazil, Mexico, Canal Zone, Porto Rico and Cuba ; the Christian and Missionary Alliance in Argentina, Chile, Ecuador, Porto Rico and Jamaica ; the National Board of the Young Women's Christian Associations in Brazil, Uruguay and Argentina. Besides these are some British Societies and a few small independent enterprises.

Note: Data regarding each Society must be obtained from its foreign secretary or from the Year Book.

4. The methods in use by these organizations are direct evangelization through preaching, the production and distribution of Christian literature, the education of the young, medical service in all its forms, religious instruction, organized philanthropy, social organizations—whatever will develop character, strengthen the will, increase intelligence, and help the people—a program of varied service.

P. C. R. I, 111-122, 139-145.

5. There is a vast unoccupied area in Latin America today to which the evangelical forces must give consideration. The three classes which require immediate attention are the Indians, the educated classes, particularly the accessible students, and the women. Paraguay, Ecuador, Venezuela, Northern and Western Brazil, Santo Domingo and Haiti, Central America and the eastern Andean slopes are areas virtually unreached. The problem of friendly helpfulness, whether along commercial, political or religious lines, is full of challenge.

P. C. R. I, 153-187.

6. The Panama Congress of 1916 introduced a new co-operative attitude toward this stupendous task. It organized the Committee on Co-operation in Latin America as a board of strategy to organize and direct an intelligent united evangelical approach through a scientific survey of the whole area, through occasional conferences for consultation and decision, through the prevention of waste energy by needless duplications and through the fullest use of available resources.

P. C. R. I, 33-37.

Matters for Class Discussion

21. On what plea are the evangelical churches of North America and of the British empire justified in carrying on their work in a land claimed to be Roman Catholic?

Beach, 40-41; Speer, 229-249.

22. What were the reasons for the late entrance of such churches into Latin America?

P. C. R. I, 254-269.

23. What are the legitimate aims of a vigorous evangelical program?

P. C. R. II, 304-311.

24. Name a few of the great leaders of missionary work in Latin America, past or present.

Daniels, *Makers of South America*, discusses five; Mrs. Gracey's *Eminent Missionary Women* describes Melinda Rankin; P. C. R. II, 115-120.

25. Of the various important objectives of mission effort in Latin America which seems foremost?

STUDY SIX

THE CO-OPERATIVE MISSIONARY PROGRAM FOR LATIN AMERICA AS ILLUSTRATED IN MEXICO

Inman, **A Program of Friendly Relations**, 1919; Annual Report for 1919 of the Committee on Co-operation in Latin America; Panama Congress Report, Vol. III, 11-160; Winton, **Mexico Today**.

1. One important reason for the slow development of Latin-American missions in the past has been their individualism. Each group, however small, has gone its own way. True co-operation enables mission progress to be scientific as well as economical. It implies a representative organization, such as the Committee on Co-operation in Latin America; the fair allotment of territory, so that each Board may achieve its utmost; the standardization of activity, so that each may do the essential things; and united effort wherever practicable. Aggressive evangelization is naturally more or less denominational, so is primary or even simple normal training; but hospitals, advanced educational institutions and the development of periodicals and good literature are essentially co-operative schemes. Porto Rico led the way in co-operation in 1908; but Mexico affords a fine illustration of its values.

P. C. R. III, 13-20.

2. Through the Committee on Co-operation in Latin America of 1916, representing the Boards at work in the whole area, and after much preliminary discussion, a special conference, held in Mexico City, February 17-21, 1919, in which eleven out of the thirteen responsible religious organizations doing work in Mexico participated, sending sixty-seven delegates, achieved a result unprecedented for boldness, adequacy and promise. Eight of these organizations agreed to make the adjustments essential to receiving a specific district for which it should be responsible. The Southern Methodists took the northern border with a population of about 1,610,000; the Congregationalists the northwest strip with 1,880,000; the Friends the northeast with 285,000; the Disciples a central section with 1,005,000; the Associate Reformed Church a section east of this with 550,000; the Northern Methodists the portion near Mexico City with 3,900,000; the Southern Presbyterians the southern section with 2,125,000 and the Northern Presbyterians the southeastern section with 3,050,000. Two denominations, the Northern and Southern Baptists, did not feel that they could enter into a districting plan. The three

other organizations, the Protestant Episcopal Church, the American Bible Society and the Young Men's Christian Association do a work essentially national.

P. C. R. III, 24-26, 111-120 (report of Cincinnati Conference of 1914).

3. Mexico, conquered in 1522, became independent of Spain about 1820. It has a population of 15,000,000 of which 2,000,000 are pure Indian stock. Diaz, her greatest recent ruler, aimed at unity, peace and prosperity, but his thirty years of power was advantageous to the upper classes chiefly. The great mass of peasantry today is illiterate, poor, untrained and exploitable. The republic has wonderful resources, both mineral and agricultural, but will be politically unstable until its government is that of an enlightened democracy. It needs a vast increase of elementary and moral education, agricultural and industrial development and opportunity for the average citizen. Along these lines Mexico welcomes our co-operation.

P. C. R. I, 399, 214, 85-87, 167. Winton, 3-72, 143-171.

4. The co-operative program in each section of Latin America could follow the plan adopted already for Mexico. Each denomination within the district allotted to it plans (a) an aggressive program of evangelization; (b) the upbuilding of strong evangelical churches; (c) many elementary schools with industrial and vocational features; (d) a normal school, an agricultural school and a Bible training school in each district; (e) an organization for directing community life in each large center of population. The program would work anywhere. The denominational forces co-operate in establishing (a) an evangelical university at the capital; (b) a union hospital at the capital; (c) a union theological seminary at the capital; (d); a union publishing house and book-stores; (e) first-rate evangelical literature; and (f) the provision of expert supervision for the different types of work attempted.

Inman, P. F. R. *passim*.

5. The "unfinished task" in Latin America comprises the evangelization of much genuine paganism, including the Indians, a greatly widened social and educational program for all classes, and the development of a spiritually fruitful, democratic religious life. This calls for a united, co-operative occupancy of the whole field, as in Mexico and Porto Rico, for the joint development of institutions for the training of leaders and for regular conferences to map out procedure, to allot territory, to promote comity in details and to arrange all matters of common interest. That the movement has gone

so far already in Latin America within a dozen years is encouraging.

P. C. R. III, 96-103.

Matters for Class Discussion

26. What are the arguments against co-ordination of effort on such a plan as the above by all missions working within a mission area?

27. What are the arguments in favor of such co-ordination?

28. Of the four factors involved in real co-operative statesmanship, viz: the existence of a representative organization to deal with the area as a whole, the distribution of the missionary force so as to prevent needless duplication of effort, the development of a native church and the provision for enterprises essentially union in character, what seems the order of importance?

29. For the success of a co-operative program, which is more important: the selection and training of the missionary, the selection and proper training of the native leader or the discovery and support of supervising specialists?

30. If the home churches failed to afford the needed support, what part of a wide-ranging co-operative program should be the first to be dropped?

STUDY SEVEN

WORK FOR WOMEN IN LATIN AMERICA

Panama Congress Report, Vol. II, 105-215; Ross, *South of Panama, passim*; Winton, *Mexico Today*, 132-136; Gracey, *Eminent Missionary Women*; Bland, *Men, Manners and Morals in South America*.

1. The women of Latin America represent four fairly distinct classes: a leisure class, cultivated, courteous, domestic; a small but growing middle class of self-supporting women; a very large class of working women, neglected, illiterate and ignorant; and Indian women. Most women are loyal to the Roman Church and very conservative. Those of the leisure class are hospitable to a fault, charitable, lovers of things artistic, and very influential. The evangelical approach to Latin American womanhood lies in teaching her to think, in enlisting her in service and in giving her true ideas of Christianity.

Winton, 132-6; P. C. R. II, 126-137; Ross, 173-207.

2. The work for women has been slow in developing. The very pioneer may have been Mary Hartman of Surinam, who after her husband's death in 1844 spent seven years in the interior, dying in 1853. Melinda Rankin entered Mexico in 1857, when religious liberty was proclaimed, and labored for fourteen years alone. Martha Watts, going in 1881, laid the foundations of the splendid college for girls at Piracicaba, Brazil. Such noble women pioneered the way. There are today over thirty women's organizations maintaining work in Latin America, not far from one thousand women at work (including missionary wives), and about one thousand Latin women in their employ. All these are finding enticing opportunities for great service in Latin America today.

P. C. R. II, 115-121; Gracey, *Eminent Missionary Women*.

3. Among such women are gradually being discovered such leaders as the new Latin American womanhood needs. Señora de Costa set on foot and carried through the movement which secured the colossal statue of the Christ at the summit of the Andes between Argentina and Chile. Doctora de Renshaw in 1916 was the active president of the Congress for Child Welfare, held in Buenos Ayres. Doctora Grierson was the first woman doctor in Buenos Ayres. Señora Monteverde of Montevideo is a leader in organizations for social welfare work. The National Council of Women at Buenos Ayres

has sixty-four affiliated societies. Once given a sense of responsibility, the best women of Latin America will be interested in social movements and ready to promote them.

P. C. R. II, 124-126, 168, 163.

4. Under such leadership the general movement toward the larger expression of womanhood all over the world is becoming effective in Latin America. This is particularly evident by such movements as the recent International Child Conservation Congress at Montevideo, by the organization of "Better Baby Weeks," by the publication of periodicals for women, by the organization of local, national and international temperance movements, by the opening of milk stations in the great cities,—all directed and supported by women.

5. The work carried on by women missionaries is very varied. They first of all deal with the educational needs of children and young women in kindergarten, elementary and secondary schools, and with the social and spiritual needs of all classes of women. This evangelistic and educational service finds expression in home visitation, in management of district nursing and day nurseries, in the direction of Bible women, and in the distribution of good literature. The Young Women's Christian Associations organize and serve the educated and self-supporting women, a rapidly growing and exceedingly fruitful task. The need of every type of work is overwhelming.

P. C. R. II, 189-193.

6. The opportunity for women missionaries today in Latin America is very great because of the new spirit both among evangelical and other women and their desire to emulate the social helpfulness of North American and British women, especially during the last few years.

One of the greatest problems before each Board working in Latin America is to organize the evangelical women into missionary organizations of their own, which will enable them to use their powers in Christian service to all as women do in North America. Latin American women are sure to become increasingly influential and aggressive as they become properly enlightened. Their comparative ignorance of outside conditions because of isolation and their consequent conservatism are the greatest obstacles to rapid mission advance today. Proper leadership among the evangelical women of these southern republics will lead all Latin American women into a new day.

Matters for Class Discussion

31. What are the best ways of helping women, accustomed on the whole to repression, to realize the fruitage of Christian ideals?
32. Along what lines is the genius of Latin American womanhood likely to manifest itself?
33. What would seem to be the outstanding opportunities for an able young woman as a missionary to Latin America?
34. In Latin America, with its sharply marked social areas, can one woman touch all classes of women equally well?
35. What qualities are essential to the greatest success in dealing with Latin American women?

STUDY EIGHT

LATIN AMERICA AND THE UNITED STATES

Panama Congress Report, Vol. I, 128-132; Bryce, *South America*, ch. 14; Calderon, *Latin America*, 387-400; Pan-American Union Reports; Speer, *South American Problems*, chs. 5-8; Sweet, *History of Latin America*, 253-271; Inman, *Pan-American Problems*.

1. For three centuries Latin America was isolated from the world as nearly as Spain and Portugal could manage. Today neither nation has more than a sentimental influence. For over a century France has done much through her literature and through social influence to shape the currents of political and social influence in Latin America. Commercially Great Britain and Germany have been active in developing resources and encouraging enterprise. The United States has for many reasons, partly the fundamental differences of temperament, manners and political habits, due to a different inheritance, partly the differences of language and religion, partly Latin America's fear of aggression, had relatively little influence during this century of development.

Bryce, 512-519; Speer, *Unity of the Americas*, 15.

2. Yet North and Latin America should stand in close and friendly relations. The Rio Grande has bridges. Commerce is increasing rapidly in either direction. Transportation of freight and passengers is improving. We are getting better acquainted. The recognition of the A B C as joint-adjusters of disputes on the American hemisphere was very helpful. The World War has emphasized the necessity of the friendly association of all the American republics. Recent declarations of our government disclaiming any imperialistic designs on Latin America have opened the way for cordial relations.

3. The Monroe Doctrine of 1823 was a declaration that no European power was to be permitted to further colonize or to interfere on the American hemisphere. It was intended to protect the infant democracies; it has come to be regarded by the self-sufficient states of Latin America as an unwarranted paternalistic assumption of authority or as a reservation of Latin America as a field for our own exploitation. This latter idea finds some justification in our national dealing with Mexico, with the peoples of the Caribbean, and with Panama. Our desire to protect Latin America has never blinded Congress to our own interests. Pan-Americanism is a slogan

which goes farther in the development of commerce and mutual good-will.

Bigelow, **American Policy**, clearly traces the history of the Doctrine; Speer, "Unity," 17.

4. There are many ways in which a closer relationship may be established with Latin America. The many Pan-American Congresses have allayed much prejudice. The Pan-American Union, with headquarters at Washington, spreading correct information, promoting business relations and arranging official intervisitation, is of great value. The welcoming of students to North American educational centers, the exchange of professors, the organizing of cosmopolitan clubs and the watchful care of the Friendly Relations Committee is another great factor; the mission enterprise of today, as rapidly shaped up through the Committee on Co-operation in Latin America, with its campaigns of publicity among the churches, is an important third. The **Pan-American Round Table** reaches many influential women; the **Pan-American Magazine** is another valuable publication; **La Nueva Democracia** stands for the essential spiritual basis of this relationship.

5. Neither mere proximity, a common nomenclature or commercial interests will develop the relationship which ought to exist. The true solution is a friendship based on mutual understanding, respect and service. North America can become Latin America's valued friend, but only through the knowledge that develops respect, the reciprocity of contact which encourages esteem and the recognition of complete sovereignty which places all peoples on a par. The spirit of Christ is the one real uniting factor. To make it operative is the challenging task of the next few decades.

Matters for Class Discussion

36. Compare the differences which separate Anglo-Saxon or Teutonic Americans from Latin Americans in race, speech, institutions and ideals.

37. What justification does history give for Latin-American prejudice against the United States?

38. How can the United States as a nation promote friendly relations with Latin American peoples?

39. How can any individual promote our common interests?

40. What sort of a program is it feasible to develop?

STUDY NINE

THE WORK OF EACH MISSION BOARD IN LATIN AMERICA

(This study is planned in order to enable any student or group to consider thoughtfully the work which any particular denomination or agency is doing in Latin America. It aims to provide a suitable skeleton to be clothed with flesh.)

Robinson, *History of Missions*, 389-429; Leaflets concerning its work in Latin America which any Board will furnish on request; Inman, *Christian Co-operation in Latin America*, *passim*; Clark, *The Continent of Opportunity*; Stuntz, *Our South American Neighbors*, or Neely, *South America* (for Methodist work); Gray, *The New World* (for Protestant Episcopal work); McLean, *The Living Christ in Latin America* (for Presbyterian work).

1. How did my denomination or Board come to enter Latin America as a mission field? Did some pioneer blaze the way individually or was the enterprise undertaken with deliberation?
2. Who were the pioneers? When, how and where did they begin? What were the achievements of the first five or ten years?
3. What is the present extent of its mission work in Latin America? How many different countries does it occupy? How many missions, mission stations, missionaries and native workers are there?
4. What varied types of service are undertaken?
5. Mention some of the leading missionaries.
6. Mention some of the outstanding native leaders.
7. What are the classifiable results of these years of missionary activity in converts, churches, institutions and national betterments?
8. In what co-operative enterprises is my Board sharing?
9. What are the needs of this field today?
10. What acquaintances of ours would make first-rate missionaries for Latin America?

APPENDIX

BIBLIOGRAPHY OF THE COURSE

The following volumes include the best books for the use for anyone covering this course. The first five may be regarded as almost indispensable. The value of each one of the other books mentioned is indicated by the annotation under it. No book is mentioned which is not likely to be found in a reasonably good library on Latin America or cannot be readily procured by the student who wishes to consult it.

- *1. A wall map of Latin America will be very helpful. Apply to any mission Board with work in South America.
- *2. PANAMA CONGRESS REPORTS, three volumes. New York, Committee on Co-operation in Latin America, 25 Madison Avenue, 1916. \$1.50.
These reports are in themselves a library on Latin America as a mission field.
- *3. SWEET, W. W. **A History of Latin America.** New York, Abingdon Press, 1918. \$1.50.
A recent book, very clear and complete, giving the historical, social and economic data needed, but not information about present-day missions.
- *4. BOARD OF MISSIONARY PREPARATION. **The Preparation of Missionaries Appointed to Latin America.** New York, B. M. P., 1921. 25c.
- *5. INMAN, S. G. **Christian Co-operation in Latin America.** New York, Committee on Co-operation in Latin America, 1917. 50c.
An account of the situation as it was in 1917. Very clear and concise.
- *6. SPEER, R. E. **South American Problems.** New York, Student Volunteer Movement, 1912. 75c.
Still valuable as a general study of the Latin-American situation.
- 7. McLEAN, J. H. **The Living Christ for Latin America.** New York, Presbyterian Board of Publication, 1916. \$1.
A very vivid survey with especial reference to the work done by the Northern Presbyterians.
- 8. GRAY, A. R. **The New World.** New York, Domestic and Foreign Missionary Society, 1916. \$1.
An admirable book, bringing out in detail the work of the Protestant Episcopal Church in the Latin American field.
- 9. STUNTZ, H. C. **South American Neighbors.** New York, Missionary Education Movement, 1916. 60c.
A similar survey emphasizing even more the various peoples, but devoted particularly to the work of the Northern Methodists.

10. BEACH, H. P. **Renaissant Latin America.** New York, Committee on Co-operation in Latin America, 1916. 50c.
11. ROBINSON, C. H. **History of Christian Missions.** New York, Scribner, 1915. \$2.50.
A general survey of the history of missionary enterprise which gives fair space to the data of mission work in Mexico, Central America, the islands and South America.
12. BRYCE, JAMES. **South America.** New York, Macmillan, 1912. \$2.50.
Fine descriptions of South America and sound interpretations of its life by an unusual observer.
13. ROSS, E. A. **South of Panama.** New York, Century, 1915. \$2.40.
A study of social conditions in South America, keen, illuminating, readable.
14. CALDERON, F. GARCIA. **Latin America.** New York, Scribner, 1913. \$3.
An interpretation of the Latin American by a distinguished Peruvian publicist.
15. ROBERTSON, W. S. **Rise of the Spanish American Republics.** New York, Appleton, 1918. \$2.50.
The origin of these republics told in the lives of the great liberators.
16. CLARK, F. E. **The Continent of Opportunity.** New York, Revell, 1907. \$1.50.
An account of travel which is full of interesting sidelights on missions and Christian opportunity.
17. WINTON, G. B. **Mexico Today.** New York, Missionary Education Movement, 1913. 75c.
18. DANIELS, M. **Makers of South America.** New York, Missionary Education Movement, 1916. 75c.
Contains fine sketches of a number of eminent personalities.
19. GRACEY, MRS. J. T. **Eminent Missionary Women.** New York, Eaton and Mains, 1898. \$1.
20. PENZOTTI, F. G. **Spiritual Victories in Latin America.** (Centennial Pamphlet No. 16). New York, American Bible Society. 5c.
21. TUCKER, H. C. **The Bible in Brazil.** (Centennial Pamphlet No. 15). New York, American Bible Society. 5c.
Interesting narratives by two genuine heroes of the church.
22. KOEBEL, W. H. **In Jesuit Land: the Jesuit Missions of Paraguay.** New York, Dodd, Mead & Co., 1912.
Not the best book on this subject, but the best available one.
23. KOEBEL, W. **The Great South Land.** New York, Dodd, Mead & Co., 1919.
A capital description of the River Plate region.

24. BLAND, J. O. P. **Men, Manners and Morals in South America.**
New York, Scribner, 1920.
A book of varied excellence, but containing one of the best chapters ever written on the women of South America.
25. DAWSON, T. C. **The South American Republics.** (Story of the Nations Series). 2 vols. New York, Putnam, 1903-4.
One of the very best histories for one to read who knows nothing of South American history.
26. BLAKESLEE, G. H. **Mexico and the Caribbean.** New York, Stechert, 1921.
Outlines the present-day problems growing out of the relations between the United States and the whole Caribbean area, including Mexico.
27. INMAN, S. G. **Problems in Pan-Americanism.** New York, Committee on Co-operation in Latin America, 1921.
A book unpublished at the date of going to press, but of very great value to the student of relationships.
28. COESTER, ALFRED L. **The Literary History of Latin America.**
New York, Macmillan, 1916.
The fullest account of Latin American literature available in English.

PUBLICATIONS ON LATIN AMERICA

Obtainable from the Committee on Co-operation in Latin America:

- OFFICIAL REPORT OF THE PANAMA CONGRESS**, containing full Commission Reports, discussions, etc. Three volumes, cloth, 8vo. Postpaid \$2.50
- REPORT OF THE REGIONAL CONFERENCES**, proceedings and findings of regional conferences following Panama. Cloth, 8vo. Postpaid \$0.75
- RENAISSANT LATIN AMERICA**, a popular resumé of the Congress by Prof. Harlan P. Beach. Cloth, 8vo. Postpaid \$1.00
- LITERATURA ESCOGIDA**. An annotated list of books in the Spanish language of value to evangelical workers and Latin-Americans interested in intellectual and spiritual culture, together with names of publishers and prices. Heavy paper. Postpaid \$0.25
- CHRISTIAN CO-OPERATION IN LATIN AMERICA**. Report of a trip through the field by Samuel G. Inman, Executive Secretary of the Committee, in which missionary projects and prospects of various fields are discussed. Paper, 185 pp. Postpaid \$0.35
- PROGRAM OF FRIENDLY RELATIONS BETWEEN MEXICO AND THE U. S.** A review of the projected Christian program for Mexico. Paper. Postpaid \$0.15
- INTERVENTION IN MEXICO**. Samuel G. Inman. A plea for the recognition of Mexico's right of self-determination. Half cloth, 8vo., 248 pp. Postpaid \$1.50
- THROUGH SANTO DOMINGO AND HAITI**. A handbook for the student, missionary and traveler; an authoritative survey of present conditions by Samuel G. Inman. Paper, 96 pp. Postpaid \$0.50
- REPUBLIC OF ECUADOR**. A general and missionary survey of the country and people, by W. E. Browning, Ph.D. Paper, 32 pp. Postpaid \$0.20
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COMMITTEE ON CO-OPERATION IN LATIN AMERICA
25 Madison Avenue, New York City

